

The **+** WITNESS

APRIL 11, 1963

10¢



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--- THE POWER OF SUFFERING LOVE ---

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Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 7:30 Evening Prayer.

Story of the Week

**Protestant Observer at Council
Says Liberals had Strength**

★ The victory of liberal Roman Catholic bishops in rejecting the schema on tradition and scripture at the Vatican Council was, according to a Protestant delegate-observer, "a stunning surprise . . . particularly to the American hierarchy."

James H. Nichols of Princeton Theological Seminary, an observer for the World Presbyterian Alliance during the first session, said that a majority of the American prelates had sided with Spanish and Italian prelates in defending a conservative schema.

More than 200 Presbyterian laymen who serve in Congress, the judiciary and the executive branch heard Nichols' remarks at the annual Presbyterian men in government dinner. Supreme Court Justice William O. Douglas presided as toastmaster.

"The Council definitely did tend to divide into two opposing camps," Nichols said, "and nearly all observers expected the liberal faction led by the bishops of Germany and northern Europe to make a good showing, although considerably short of a majority."

"But when they mustered more than 60 per cent of the votes, there was a stunned silence in St. Peter's Basilica — and we had a brand new Council on our hands."

"A Roman Catholic would not put it this way, but I can," he observed. "The combination of American financial power and Italian ecclesiastical position made a seemingly impregnable force."

"When the bishops from the rest of Europe and from Asia, Africa and Latin America let it be known in no uncertain terms that they were dissatisfied with the documents that had been submitted, it demonstrated a deep dissatisfaction with the church's accommodation to the modern world that caught many by surprise."

The schema discussed by Nichols involved the sources of revelation; opponents of the measure just failed to reach the two-thirds majority required to have it withdrawn. Pope John then ordered that it be withdrawn and sent to a special commission for re-study.

In his address to the Presbyterian men's gathering, Nichols said that one group of bishops at the Council saw "faith as a group of beliefs which are handed down in written and precise form by the church, with the duty of bishops as pastors of the faithful being to defend these beliefs against all others."

A second group, he added, "sees faith as a more personal relationship with God and the duty of the pastor being to

deepen this faith . . . this group is much more flexible in its attitude toward the modern world."

Those who have taken the "defensive intellectual position" are now under strong pressure to adopt the majority view, Nichols declared. As soon as the more "flexible faction" has demonstrated its great strength in the voting, a change of sentiment in this direction could be noted, he claimed.

The Presbyterian observer said it is too early to tell whether the end result of the Vatican Council "will be a revolution," but that it is bound to have a profound effect on the future position and theology of the Roman Catholic Church for centuries to come.

He stated that its most important effect may not be on the church's relations with other Christian bodies, but on its own internal organization. "There is a marked trend toward decentralization," he noted, "which could prove to be the most significant contribution of this ecumenical Council."

"The church no longer lives in the tight little world of western Europe, but sees itself as a minority group of less than 20 per cent in a much larger and more turbulent world society. This recognition of the minority status of Christianity in the modern world has had a profound influence on the thinking of all Christian bodies."

Pope John, he said, had made a "brilliant decision" by inviting Protestant and Orthodox

observers to the Council and by giving them a place of honor. "The cardinals and bishops who addressed the Council were constantly conscious of our presence and I am sure that it influenced what they said," Nichols claimed.

He described the Pope's invitation as a "salutary gesture" to "separated brethren" which may contribute greatly to the success of the Council.

"The observers from Protestant and Orthodox Churches were very conspicuous by our dress and by the fact that we sat in a place of honor at the very front," the observer con-

tinued. "When the fathers of the church rose to speak they were constantly conscious of the fact that they were addressing not only the leaders of their own communion, but 40 assorted heretics, all there at the cordial invitation of the Pope.

"Not a single word was spoken that was harsh or uncomplimentary to the leaders of the other churches. We were treated with every courtesy and respect. This was in marked contrast with some earlier Councils of history which condemned in roundest terms all who differed with Rome in any respect."

Churches in the Flooded South Receive Help from Council

★ Church leaders in the heart of flood-ravaged areas of the south have received telegrams of sympathy and promises of assistance from Presiding Bishop Arthur Lichtenberger. Token financial aid has already been sent to at least one diocese.

Bishop Lichtenberger sent wires to Bishop Moody of Lexington, Bishop Campbell of West Virginia, Bishop Horst of Tennessee, and Bishop Marmion of Southwestern Virginia.

The text of the telegram follows: "Deep sympathy to you and your people in flooded areas. Remembering you in our prayers. Please advise full extent of damage to church property when available."

Bishop Campbell reported that St. Paul's Church, Avondale, was flooded up to the windows in the undercroft.

Prompt action by members rescued all the furniture, including the kitchen stove, but the foundation may be considerably damaged, he said.

"The first floor of the parish house of Holy Trinity, Logan, was under water," according to Bishop Campbell.

"The vestry (the rector was out of town on a preaching mission and could not get back) had the gas and electricity turned off in the rectory and the church and thus the danger of fire was avoided. Volunteers carried all movable furniture to the second floor, but water damage to the extent of \$3,500 was suffered.

The clergy and the congregations have marshalled their forces to minister to the families in the stricken areas. Dean Oran Zaebst of the southern convocation and the rector of St. Luke's, Welch, with his assistant, the Rev. William Brook, worked all through one night evacuating families.

In Williamson, the Rev. William Hunter reported that his parishioners, practically all of whom live on high ground, have helped the Red Cross and the Salvation Army. The church and parish house have been offered to the homeless.

"The diocese is also rallying to assist the churches in the area to meet the needs of flood victims. Clothing and canned goods are on the way," he said.

"The Diocese of Long Island has sent several thousand dollars worth of clothes and toys to Dean Zaebst. Young people from the diocese of Connecticut have for several years helped in this area. Even far away Californians have helped stock his warehouse. Just recently a car load of clothes was sent by the churches of the Charleston area. Flood needs, added to normal winter needs now create an even greater emergency," he continued.

He suggested that clothing or money should be sent to the Rev. Oran Zaebst, St. Luke's Church, Welch, West Va.

In a note to the Presiding Bishop, Bishop Campbell observed: "Our feet are floody but our heads are unbowed."

Bishop Moody, also in a letter to the Presiding Bishop, reported a "disaster of major proportions" involving one third of the counties in the diocese. Twenty-five thousand persons were made homeless.

"Some of our seminarians," he wrote, "went in by helicopter, the only way it could be done.

"We do not yet know the extent of the damage to our church properties but it seems certain that this is the worst flood disaster in history in much of this region.

"The disaster is so monumental that it is entirely beyond the resources of our diocese. We are so hard hit that local aid is entirely inadequate — washed away with the floods.

"I am sure that your sympathy and prayers will be with us and it is most comforting to us all to hear from you."

EPISCOPAL CHURCH CENTER ISSUE

★ The Witness for April 18th will be devoted largely to the new Episcopal Church Center. Any caring for extra copies please order at once if you have not already done so.

Popular Religion Not Secularism Is the Threat to America

★ A popular religion, not atheism or secularism, constitutes the threat to America today, and it will not be abolished by prayers in public schools or symbols on coins, a National Council of Churches official said in Washington.

The Rev. Dean M. Kelley, executive director of the department of religious liberty, said the "popularity and prestige enjoyed by the institutions, leaders and symbols of organized or generalized religion in America today . . . make absurd the charge that we are threatened by 'secularism' or 'atheism' in any sense that is going to be cured by the means proposed."

"The secularism that threatens us is one of motives and behavior, not of symbol or ritual," he said. "We have more signs and symbols of divinity on a \$1 bill than we know what to do with, and they don't seem to have much bearing on how we spend it."

"What good does it do to write 'In God We Trust' on the walls of our courts or schoolrooms when too many of them have already a sign that looms larger in the eyes of God reading 'White Only'?"

He spoke to the annual meeting of the national civil liberties clearing house, a federation of organizations for the study and discussion of questions involving civil rights and civil liberties.

Kelley contended that the kind of "low-demand" religion "supported and promulgated by government" is actually an enemy of "high-demand" religion which is the kind that changes men and societies.

"To the extent that this is true, the Supreme Court is performing an important and heroic service, for which they

deserve not the condemnation but the gratitude of those who are deeply concerned for the vitality of significant religion," he said.

Kelley discussed a number of possible relationships between the state and religion. They included establishment of a national church, multiple establishment (in which several churches are supported by the state), worship of the state, exploitation of traditional religious forms and symbols by the state, social establishment of religion, voluntary religion independent of government, and government restriction and repression of religion.

The U.S. has traditionally strived for independent and voluntary religious groups and institutions, Kelley said. He noted, however, that there have been lapses and that "we tend to yearn for more governmental recognition, endorsement, encouragement and aid for religion whenever the going gets rough."

The danger to religion in the U.S., Kelley said, comes not from a hostile government but from the tendency to exploit the symbols of religion for the use of the state and to establish a socially popular religion.

"Many a state has been willing to accept second place in order to march under a banner emblazoned 'For God and Country' as long as the state determined the direction of march," he said. "And many a church has been so flattered by God's getting top billing that it has taken no notice of where it was marching."

"The uncritical adulation of religion-in-general or of the various historic religions collec-

tively, may be a foolish fad or a questionable conformity, but it is not an 'establishment' . . . unless and until it is sanctioned or enforced by government."

This government sanction occurs Kelley said, when a prayer, like the New York regents' prayer, is used in public schools which children are compelled by the authority of the state to attend.

ANTI-CORRUPTION LAWS SOUGHT

★ Thousands of signatures are being obtained by the Massachusetts Council of Churches to urge adoption of an anti-corruption program by the state legislature.

The Rev. Wayne W. Horvath, the council's social relations director, said the petitions are being circulated among all 12 member denominations and are expected to be ready for presentation in time for "Anti-Corruption Sunday" in Massachusetts April 28. On that day Protestant clergymen will be asked to deliver a sermon against corruption in public life.

The petitions request Gov. Endicott Peabody and the state legislature to:

- Enact the conflict of interest law without any weakening amendments
- Ban racing at fairs
- Make funds available for more men for the criminal investigation bureau of the state police
- Coordinate the work of federal, state, and local enforcement agencies for a unified attack on syndicate gambling, legal and illegal.

Horvath declared that the petition plan was created to demonstrate "forcefully to our state officials the deep moral concern of our citizens in good government at all levels."

New Book by Bishop of Woolwich Criticized by Archbishop

★ Archbishop Ramsey of Canterbury, criticized a book written by an Anglican bishop which called for a radical revision of the usual Christian "image" of God.

In his book "Honest to God" Bishop John Robinson of Woolwich and suffragan bishop of Southwark, rejected the idea that God exists as a separate being and defined him instead as "the ultimate depth of all our being—the creative ground and meaning of our existence."

Commenting on the book on a television program, Archbishop Ramsey said it begins with a "caricature of the ordinary Christian's view of God."

"When the ordinary Christian speaks of God as being up there or beyond, he does not literally mean that God is in a place beyond the bright blue sky," he added. "He is putting in poetic language, which is the only serviceable language we have got, that God is supreme."

The archbishop noted that Bishop Robinson's book goes on to say that "God is deep down, and we must think of God in depth."

"I would say that I have always done that," the Archbishop said. "I have always believed and have always taught all through my time that God is deep down and beyond."

He added, however, that he thought Bishop Robinson was right in "trying to find whether some new mode of the image of God may be going to help some of the people who are right outside Christianity and the church."

"But it is utterly wrong and misleading," he declared, "to denounce the imagery of God

held by Christian men and women and children—imagery that they have got from Jesus himself, the image of God the Father in heaven — and to say that we cannot have any new thought until it is all swept away," declared the Archbishop.

(Editor's Note: The following editorial appeared in the Sept. 20, 1962 issue of *The Witness* under the heading Where is God?)

A friend of ours who is an American parson writes from England of sitting in on a discussion which he is sure will have many reverberations in the Church. The Bishop of Woolwich has completed the manuscript for a new book so he invited a group of theologians — including our friend — to dinner to discuss it.

The theme of the book is "Where is God?"

In the days of the New Testament God was thought of as "up there" in a sort of three - story universe — heaven, earth and hell.

When this way of thinking became no longer tenable it was God "out there."

Today in the space age this is no longer tenable, so where is God?

The Bishop feels that today God must be thought of as existing in the here and now of human relationships and events. Prayer and devotion are not so much things which we do when we withdraw from the hurly-burly of life, but are meant to be part of the hurly-burly itself.

Bishop Robinson was criticized once before in 1960 by the then Archbishop of Canterbury,

Dr. Geoffrey Fisher, who reprimanded him for testifying in defense of the book "Lady Chatterly's Lover."

Bishop Robinson told the court that the author, D. H. Lawrence, had tried to portray sex relations as something sacred. He said he thought the book was one which Christians ought to read.

Archbishop Fisher said adultery "is always a sin" and that Bishop Robinson's views represented a "stumbling block and a cause of offense to many ordinary Christians."

NEW RADIO PROGRAM IN ST. LOUIS

★ Announcement of a new radio program intended to create greater understanding among Christians, particularly in St. Louis, Missouri, was announced recently. Inaugurated on Good Friday the program will have the general title: "Invitation to Understanding — Christian Beliefs." Sharing in the program will be the Rev. W. Murray Kenney, rector of St. Mark's Church, St. Louis, the Rev. Sterling Price, pastor of Third Baptist Church, and the Rev. John T. Byrne, Roman Catholic teacher and theologian.

Subject for the opening program is "Why don't all Christians observe Holy Week?", and on April 19 the panel will deal with "Is the Vatican Council the event of the century?" After opening statements by each member the panel will deal with questions sent to the station by listeners.

The Rev. Mr. Kenney will be representing the metropolitan church federation of St. Louis on this program. He has appeared on the same station frequently on a program called "ask your clergy."

EDITORIALS

Mightiest Deed Of All Time

THE FIRST GOOD FRIDAY was a stunning blow to the followers of Jesus of Nazareth.

It was not that they were utterly unprepared. Jesus himself had envisaged some such tragic climax and forwarned them. But their hopes had been so high.

For several months they had heard his powerful and penetrating words, had witnessed his mighty works. Stubbornly they had clung to the conviction that through this Jesus the God of their fathers was mightily at work.

But the cross seemed too decisive, an irrevocable end. "We had hoped that he was the one to redeem Israel" (Lk. 24:21)! But who could hope now?

And then, suddenly, the whole picture changed. "The third day he rose again from the dead!"

Was this mere wishful thinking, taking the optimistic view, making the best of things? Such explanations are not sufficient to explain the creation of the New Testament, nearly two thousand years of church history, and millions of changed lives.

Nor do such explanations square with the biblical evidence. For the New Testament witness to the resurrection points to an indubitable fact — that the first Christians knew Jesus after the Good Friday event beyond all shadow of doubt even more powerfully and meaningfully present with them than during the earthly ministry. God's mightiest deed of all time had overcome the cross!

It had overcome the disciples' fears and doubts, too.

Suddenly irresolution and frustration gave way to joy. The scattered followers came together again as a purposeful missionary church. In the very city where he had been crucified and from

which they had fled the word went forth: this Jesus, whom Judas betrayed, whom Peter denied, whom we deserted, this one in whom we had given up all hope God has raised from the dead!

And ever since that time the cross of shame has been proclaimed as God's way to strength and life and hope, and he who died upon it as uniquely of God. "We preach Christ crucified," wrote St. Paul some twenty years later, "a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Cor. 1:23f).

These things — certain words and actions of Jesus, the puzzled hope of his disciples, his crucifixion and their despair, the utter certainty that God had raised him, the jeers of non-believers, the complete about-face of his followers' lives, the beginning of an aggressive Christian church — these things actually happened, are matters of record. And equally important is St. Paul's witness, that herein man meets "the power of God and the wisdom of God."

For it is willingness to risk one's all on this witness, rather than an emotional polemical use of proof texts, which apprehends the truth of the priceless gospel accounts of appearances and tomb.

The cross was the world's judgment against Christ. The resurrection was God's judgment against the world. In such "foolishness" as anxious concern for others, forgiveness, gentleness, love are God's way—a way which, all man's wisdom to the contrary, is irresistible, a way which is fraught with judgment, or with blessing. "In Christ," who thus lived and died and rose again — in him alone present life finds its God-intended meaning, and hope for the future is sure.

This is the good news which went forth from Jerusalem. This is the church's witness today. The Lord is risen indeed! Alleluia!

THE POWER OF SUFFERING LOVE

By Gardiner M. Day

Rector of Christ Church, Cambridge

THE LOVE OF GOD ENFOLDS US AND UP-
LIFTS US NOT ONLY WHEN WE ARE GOOD
BUT WHEN WE ARE UNSPEAKABLY BAD

THE CRUCIFIXION was a unique event in the history of religion. No other founder of a great religion came to his end in a violent death in a voluntary sacrifice. Indeed most founders — Buddha, Confucius, Mohammad — died natural deaths.

This makes us face squarely the question: Why did Jesus die? Why should a good man be killed? The historical answer is clear. Jesus was crucified because he tried to change men, and men, then as always, did not want to be changed. Jesus tried to reform man and man then, as always, did not want to be reformed. Herod did not want to give up wine, women and song. Caiaphas did not want to give up his power and his control. To him the temple revenue was far preferable to making the temple a true house of prayer.

As the rich young ruler did not want to give up his wealth, so the ordinary man, then as always, was enjoying his sins and did not want to give them up. Almost from the beginning of his ministry, as soon as the Pharisees comprehended Jesus' purpose, we read: "The Pharisees with the Herodians took council against him, how they might destroy him." (Mark 3:6)

To Jesus this opposition was evident long before the disciples and his followers realized it, probably because they were misled by the crowds that came to see Jesus, some in the hope of being healed, others to see him perform a miracle, and still others out of sheer curiosity. To the disciples he seemed so popular that they could not believe anyone would dare to take measures against him. But Jesus knew that the prophets before him had been persecuted and rejected. He knew that John the Baptist, whose views he largely shared, had been jailed and killed as it were in a corner. Jesus knew that there was no reason to believe that he would be accorded any different treatment.

It is evident that his disciples did not under-

stand this. At the time of the transfiguration, when Peter recognized that Jesus was the Messiah saying in answer to Jesus' questioning, "Thou art the Christ, the Son of the Living God," Jesus immediately began to explain to them that the Messiah, that is he, himself, would suffer and be killed; only to be rebuked by Peter who declared it was impossible that God would let his own Son be killed. (Mark 8:31) In response to this Jesus employed the strongest language he used with any individual in his whole ministry and turning to Peter said, "Get thee behind me, Satan."

Spiritual Principle

ST. LUKE TELLS US that Jesus steadfastly set his face to go to Jerusalem. (Luke 9:51) Why did he? Because Jesus perceived a spiritual principle of which the disciples were unaware which is just as fundamental as gravity is a physical principle, namely that salvation is only to be obtained through voluntary, vicarious sacrifice. Salvation means wholeness of being, which is only possible when someone, who does not have to do so, voluntarily takes upon himself the burden of the need of others in order that they may have fullness of life.

Now this can be illustrated in a number of different non-religious realms. Salvation from typhoid fever, for example, did not come until some of the co-workers with Walter Reid were willing to voluntarily contract the disease which in some cases meant giving their lives as a sacrifice that this scourge might be eliminated and other people might have salvation or fullness of life.

In the first world war there was a young nurse named Mary Davies who inoculated herself with the bacillus which caused tetanus or gas gangrene in order that experiments might be made to see whether a medicine could be found to cure

that dread disease. As the infection raged in Mary Davies' body, she hung for days between life and death. Fortunately a new and successful serum was found and she lived. But her willingness to voluntarily sacrifice herself had brought salvation from gangrene to countless future generations of people.

When Walt Whitman worked among the wounded during the civil war, he said, "I do not ask the wounded person how he feels. I myself become the wounded person." So Jane Addams brought salvation to dwellers in the slums of Chicago not by asking them how they felt but by living among them and giving herself for them. So an Albert Schweitzer has brought salvation to thousand of natives in the African Congo by living among them and helping them. And so one could tell of numerous other instances in which voluntary self-sacrifice has brought salvation.

Man's Selfishness

JESUS KNEW that God wanted man to have life and to have it more abundantly, to have salvation, or to put it in ordinary language, that God wanted man to live in a loving relationship with his fellowmen. Jesus knew also that God gave man freedom but that man had proceeded to misuse this freedom, to follow his own desires, to eat of the fruit of the tree of egotism and selfishness.

Now if you have any doubt of this, just look about you at the world today. Isn't most of the trouble in the world today due to man's selfishness — the spirit which says, "We want our own way and we are going to have it." Fundamentally it is selfishness that spoils dispositions, that breaks up families, that corrupts governments, that cause cut-throat competition between large organizations, nations, races and is to a large extent the cause of wars. If man were repentant, the picture would not be so terrifying, but man is largely unrepentant—paying lip service to the ideals of love and brotherhood but betting his money on military might.

Jesus knew that no salvation or redemption would be possible until someone voluntarily was willing to suffer vicariously by taking upon himself the burden of man's sin. In this way and only in this way — by revealing to man how his sin caused God to suffer — would man be moved to change, would man be saved.

There is a beautiful illustration of how vicarious suffering works in Galsworthy's novel

"Swan Song." You will remember the center character, Old Soames, was very much disturbed through most of his life by the dissolute life of his daughter, Fleur. He did everything that he could by persuasion to try to get her to change her ways but his protests and power of persuasion were to no avail. Then accidentally through her own carelessness Fleur set the house in which they were living on fire. Luckily she was saved by her father but he was fatally injured. Fleur recognized that her father was fatally injured in rescuing her from a disaster which she herself through carelessness had caused. Hence as she knelt by the bedside of her dying father, realizing how much she had hurt him, she said, "Yes, Dad, I will be good." Old Soames had effected, through his death, what he was unable to accomplish in his life.

The Vineyard

JESUS CHRIST was aware that what he tried to accomplish in his life could only be achieved through his death, through his voluntary, vicarious sacrifice on the cross. Furthermore, Jesus tried to interpret this to his disciples but they did not understand. He particularly tried to interpret it to them in what may have been his last parable, namely the parable of the vineyard and the tenants. An owner rented his vineyard to some tenant farmers who agreed to pay the rent on a certain day. When the rent was not paid, the owner sent a servant to collect the rent. The tenant farmers beat the servant and sent him on his way. The owner sent another servant who was likewise beaten. The owner then sent a third servant who was killed by the tenants.

Then the owner said to himself, "Well, although they have no respect for my servants, they surely will respect my son and so I will send him to collect the rent." The tenants killed his son. Jesus was saying that God had sent the prophets — Isaiah, Jeremiah, Ezekiel and others — only to have them rejected and persecuted; now he would send his own Son for surely they would respect him.

Hence St. John could declare that God so loved the world that he gave his Son who volunteered to suffer that man, seeing how deeply his sinfulness wounded God, would be drawn out of his self-centeredness and selfishness and be impelled to repent which means to turn again, and strive to lead a new life, or as the Prayer Book says "to turn from his wickedness and live." That is what we mean by the atonement.

Atonement — at-one-ment with God — not drawing God to man but drawing man to God. It is not God who has turned away from man. God still loves; God's love is eternal; but it is man who has turned away, who has eaten the forbidden fruit, who does what he pleases not caring what God thinks about it. It is man who turns from God and must be reconciled to God.

Hence, St. Paul could declare that God was in Christ reconciling man unto himself. So God through Christ draws us to himself by the greatest power in the universe, the power of sacrificial love. There is a beautiful passage in Dr. Cronin's novel "The Keys of the Kingdom" in which he pictures the death of Dr. Tullock, who is an articulate agnostic. When Dr. Tullock is dying Fr. Chisholm is called to minister to him. As Fr. Chisholm looks down on the pale face of the dying Dr. Tullock the latter opens his eyes and says, "But I don't believe in God." To this Fr. Chisholm replies simply, "That doesn't matter for God believes in you." So St. Paul could say, "God shows his love for us in that while we were yet sinners Christ died for us." (Rom. 5:8)

The Atonement

WE MAY NOT UNDERSTAND intellectually the how of the atonement — how the contemplation of Christ's sacrificial death releases love in our lives and gives us a new life so that we can, as St. Paul said, be "in Christ." Nevertheless we can be thankful that it is not necessary for us to understand the "how" intellectually, as the scene on Calvary makes clear.

By Jesus' side two thieves were crucified. I don't suppose that either of those thieves understood the first thing about the atonement or about the purpose of Jesus' life or of his death. At least one of the thieves found that he did not need to understand the why of Christ's death, for he was moved by the heroic suffering of an innocent person who was voluntarily giving himself. Consequently the thief turned and said, "Jesus, remember me when you come in your kingly power." (Luke 23-42) Similarly we may suppose that the Roman centurion, who was detailed to execute Christ on the cross, did not have any idea of the theology of the atonement; but he saw an innocent man giving himself for others voluntarily and sacrificially; and so he could only cry at the end of the crucifixion scene, "Truly, this was the Son of God."

Holy Week we contemplate the cross and re-

member that it is the symbol of that incredible and inexhaustible love of God, which flows to us, and enfolds us and uplifts us, not only when we are good but when we are unspeakably bad.

It is the power of that suffering love that redeems us, that draws us out of our selfishness and out of our self-centeredness until we find ourselves impelled to say with Isaac Watts:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

The Fact of Easter

EASTER tells us quite clearly that the Christian Church is founded not on an idea, but on a Person. We do not go to church on Easter Day to affirm our conviction that death is not the end of life. Worship is not made of this, and surely this is not the substance of the Christian faith. At Easter we are confronted not with an idea, but with a fact: the fact of the Lord Jesus Christ who died for us and who "rose again to become goodness in us."

Here then, as we sing so often, in Jesus Christ is the Church's one foundation. In Him, God took action to bring us all back to himself and to reconcile us to one another. Through His life and death and resurrection Christ has opened for us the gate of everlasting life which means that He has opened up new possibilities of life now.

But a gate leads nowhere for us unless we walk through it. The fact of Christ mean nothing in our lives unless we have some understanding of what the fact means and respond to it. Easter then, when we celebrate it as Christian people, is a festival as wide as all creation and as personal as my own thoughts and desires. What God did in Jesus Christ He did for the whole created order; He was reconciling the world to Himself. Here is the focus and center of all our attention: "Maker and Redeemer, life and health of all." But then I realize this was for me, that Christ lived and died and rose again to open up new possibilities of life for me. And so the only response that has any meaning is my own personal com-

mitment of faith: "My Lord and my God." This is the way out of self-centeredness and the narrow and constricted way that leads to death. This is the way that turns us from ourselves toward the world. This is the way that leads to eternal life now.

Arthur Lichtenberg

PRESIDING BISHOP

One Woman's View

By Barbara St. Claire
Of Enterprise

"I hope everyone had a pleasant evening," said Mr. Woodhouse, in his quiet way. "I had. Once I felt the fire rather too much; but then I moved back my chair a little and it did not disturb me."

The quote above, from Jane Austen's *Emma*, even deprived of its context as it is here, implies more than the little it says. What was Mr. Woodhouse doing, we wonder, activists that we are. Was he reading? Was there someone to talk to on the other side of the hearth? It is easy to imagine a setter snoring on the rug with firelight in his coat, a polished fender, a pot of tea. But before imagination goes too far it must be whistled back and brought to heel; it's not needed; the quote is enough. Mr. Woodhouse, it tells us, was a man of composure; he was comfortable in his own company; he had no guilty compulsion to fill up the woodbox, or to whittle. He was simply being quiet — the only way we have to find out things, to be touched by what can reach us, to be seized by our own thoughts.

The word compose is from the French — com + poser, to place. Thus it means, literally, to form or fashion by putting together. This is the human way of creating, whether we are planning a dinner, planting a garden, sharing a marriage, or composing a symphony. Creative living is incumbent upon us, being made, as we are, in the image of the Creator. This is the way we have to live unless we choose to live mechanically, which is the same as to die.

But we are a restless people, living in a restless age. Time seems so often to have folded up

on itself like an accordin. We genuinely feel that it is later than we think, so we deny, even to our children, the necessity of sometimes having nothing to do, the joy of feeling out the length of a summer afternoon. We are impatient of results, we have lost the joy of the craftsmanship that is the daily bread we pray for so often. Our daily bread is the work we have at hand to do with as well as we can; there is joy in the grain of the wood. As for results — we were once asked which of us by thinking about it can make ourselves grow an inch or two? It would seem that if we are faithful, the results can be left quite safely up to God.

So Mr. Woodhouse spent a quiet evening. Apparently he had the humility to realize that if he did the world would not grind down to a halt, nor would the kingdom of God be seriously impeded. He may have been taking time to place things together, to make the sort of order out of the chaos of life and the world that is the creativity incumbent upon each of us. For we are made in the image of a continually creative God, ever since the beginning when he first moved over the face of the waters.

Yeast at Easter

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

ACCORDING TO JEWISH tradition there should not be any yeast at Easter. This is the point of the Easter anthem (Prayer Book p. 162), "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth". I wonder how many choir boys, or adults for that matter, will understand what they are singing.

Leaven is yeast but the ordinary youngster has probably never seen yeast, nor has any idea of its use, thanks to our commercial bakeries and such convenient devices as frozen rolls. Yet to those who celebrated Easter in the first century, leaven or yeast was part of the daily routine. Each year at Passover time the house was searched from top to bottom to get rid of any trace of leaven or bread made of it.

Throughout the Old Testament and among ancient peoples as a whole, leaven was a sign of corruption and evil. This is the meaning in our

Easter anthem. It symbolizes the whole purport of the Lenten season, the time when we remove from our lives all the sins which bar us from the presence of God.

We all know how easy it is for life to go sour on us. Our noblest ideals and our brightest vision can become stained and tarnished. We look out on life and we see so much that is sordid and degrading. St. Paul speaks to us as he did to the Corinthians of old when he cries, "Purge out the old leaven".

Yet this is the disquieting thought. When the old leaven is gone, where does the new come from? We are told that in the warm climate of Palestine it takes only twenty-four hours for spontaneous fermentation to set in if flour and water are mixed. Often our Lenten resolves do not last through Easter day. The old yeast comes back.

Yet it all depends upon how we use the yeast of life. It can make honest bread if we will. So Jesus compares the kingdom of God to the leaven which a housewife puts in three measures of meal. This is the only passage in the Bible where leaven is used in a good sense. Jesus dares to take the universal symbol of corruption and transform it into a parable of the Christian life.

But this is the whole meaning of the Easter faith. Life has been redeemed. Its blessings can now be used in God's service and not be corrupted and perverted. As we purge out the old leaven of wickedness and malice we can take the yeast of our human emotions and desires and by God's help turn them to good. There is an enthusiasm and expansive power about the resurrection faith which is best symbolized by the new leaven. There can be yeast at Easter time.

MEANING OF THE EASTER EVENT

By Frederick Ward Kates

Rector of St. John's, Elizabeth, N. J.

WHILE EVIL MAY WIN BATTLES, GOD
WINS WARS AND HE WHO ALIGNS HIM-
SELF WITH GOD HAS ARRAYED HIMSELF
ON THE ULTIMATELY WINNING SIDE

THE EVENT Christian men are celebrating in every corner of the world on Easter — the resurrection of Jesus of Nazareth from death into new and glorified life — is the source-spring of the life-empowering knowledge, the majestic certainties, by which they live. Upon the convictions and assurances provided by the Easter event the Christian church has been raised and in the power and glory of them the Christian church and faith continue to live. What the Easter event tells men about the world, about life, and about Jesus, taken together, constitutes the grounds of the Christian hope; and the truths this event proclaims accounts for, with obviously apparent good reason, the unbounding jubilation of Christian men each recurring Easter day.

THE FIRST TRUTH the Easter event tells men is that this world is one in which miracles can

and may and actually do occur, even such an utterly stupendous miracle as the raising by God of the dead Jesus unto life again. The resurrection tells us, first of all, that ours is a world in which the Easter event might happen, as in historical fact it did happen. The certainty that Jesus did rise from the dead is, in the opinion of sober, cold-eyed, so-called scientific historians "the one certain fact of history."

That ours is a world in which miracles can and may and do occur should not surprise us, really, for the more we learn about the universe, the more amazing we find it to be. Only a few years ago scientists had isolated and named the last of the 92 elements, but before the news of this event had grown cold in the daily newspapers some one came along and discovered the 93rd element; and now we are told, having isolated

upwards of 100 elements, that there may be as many as 136!

Applied to ourselves, this fact that the world is one in which miracles, even such as Jesus' resurrection, can and may and do occur, means that it is not so unreasonable as some people think to pray for and to labor for those good things men of good will yearn for — the end of war, the establishment of peace, the conquest of disease, the elimination of slums and squalor, the eradication of ignorance and vice and hatred, and the global sway of God's love and law and will among men. Applied to ourselves, this fact means that even we ourselves may look for and experience in our own lives a personal resurrection.

Nowadays a miracle is defined by the smartest of men as simply something we do not as yet understand. Today the man who does not believe in miracles is out-of-step and behind the times and is not a realist, for Easter day informs us, unequivocally, that we live, you and I and all men, in a world where wondrous miracles can and may and actually do take place.

Mightier Than Death

THE EASTER EVENT tells us, secondly, that men can crucify, put to death, and bury Christ, but they cannot kill him; that the cross and death and the tomb can no more destroy Jesus than darkness light; that what is right and good and true and of God cannot be destroyed finally and forever and thwarted permanently.

Easter day demonstrates that the things of God are crushed, only to be restored again; that truth is buried only to live again; that men may kill Christ but that he does not stay dead, only rises into new and more glorious life to live forevermore. It shows us that all Jesus was, all that he stood for, and championed, and exemplified, and died for, in his earthly years, is mightier than death, stronger than the sealed tomb and death, and triumphant over the combined forces of evil and darkness and sin. It tells us that truth and goodness, mercy and love, righteousness and peace, beauty and life, may indeed be mercilessly trampled under the iron heels of evil men, but that they always rise again in shining splendor and in renewed power to serve as beacon-lights and guiding stars for men to live by.

What the Easter event tells us, put another way, is that while evil may win battles, God wins wars, and that he who aligns himself with God has arrayed himself on the ultimately winning

side. Evil won a battle on Good Friday, but God won the whole war between good and evil on Easter day. Evil may triumph for a year, a decade, maybe a generation, even a century, but God is always victor in the end. Easter day assures us in its glorious demonstration that God and goodness in the person of Christ are crucified only to rise again in power greater than ever before.

Immortality

JESUS' RESURRECTION sets forth a third great truth, namely, that just as death and burial did not destroy Jesus and end his life, so death and burial will not mark the termination of your life and mine.

"Because I live, ye shall live also," declared Jesus; and Christians believe him and know that his experience will likewise be theirs. As Jesus lived on after death, and as himself, so shall we live on beyond death and as ourselves, retaining, as he did, personal identity. The one thing all men dread is utter extinction, personal annihilation; and no small part of the good news of Easter day is the proof the Easter event give us that not only shall we live after death, but that we shall live on as Jesus did, as ourselves.

Lord Omnipotent

JESUS' RESURRECTION means this also; Christians worship a living Christ, not a marble statue or just a beautiful memory. The living Son of the living God — he is the object of our worship and the goal of our desire; and he communicates his own life and spirit to us, hardly something a dead saviour could do!

It is no bodiless, cold abstraction, no metaphysical principle, no cosmic calculating machine, that Christians serve and love. Instead it is the living God whom death could not kill nor the grave contain nor evil and cruelty destroy.

Finally, Jesus' resurrection assures us of this: God is King — "The Lord God omnipotent reigneth."

Easter day is not only the vindication of Jesus and all he represented and stood for. It is also, if you will, the vindication of God. Easter day is God's victory, and in the mighty event we celebrate this day God has supplied mankind proof that he and no other reigns and rules over the world. Perhaps the chief reason for Christian rejoicing this day is the incontrovertible proof furnished us by Jesus' resurrection that life is

master over death, goodness over sin, love over hate, and that God is supreme over all.

This is in truth "the day which the Lord hath made" — God alone and no other — and indeed this day "we will rejoice and be glad in it." Clear and joyous comes the Easter message to us, the good news of our Christian faith: Jesus lives, God reigns in victory, God is King. Christ our Lord is risen! He is risen indeed! Rejoice, be comforted, give thanks, and sing!

Beat?

(Thoughts while looking up at The Rood in St.
Matthew's Church, Worcester, Mass.)

The trouble with You was
You didn't know when You were beat.

No one can say You didn't try.
Real hard.

But what did it get You in the end?
Crucifixion!

"A throne" I heard a preacher call it once.
A throne? That bloody thing a throne?
He better join the foureyesclub so's he can see
straight.

A throne? He said it! Woweeeee.

I got a hunch that didn't hurt You as much
As the pushing around You got before You landed
There.

"Rejection".

That's what they call it now.

The name isn't the point.

The experience feels

As old as Cain

And as new as the way

We

Push Your people around and the sons of Shem
and Texmexs and all such odd ones who
Aren't white Anglo-Saxon Protestants (Wasps,
for short)

And psychos and cons and members of the world's
oldest profession who goof by

Serving customers lower than middle middles and
who can't afford Nevada residences

And profiteers who hesitate and young hood who
get caught in some act termed

Delinquent and then in the busyness of being
shifted from

One reform school to others where the "security"
(whose?) is maximum

And junkies and hipsters and well

Anybody who won't fit in

Between television commercials and coupon clip-
pers and Sunday Services

In Church buildings housing people with edifice
complexes

And fringe benefits in package deals and spiritual
healing and positive thinking

And preachers who, like You, won't grow up,
mature, learn how

The Ball Bounces

In Church and state

But instead, hang on to ideals

Which any good headshrinker will prove

Are just vestigial remnants of unresolved adoles-
cent conflicts.

That pushing around hurts, huh?

Christ, how dumb can You get?

Don't you know when You're beat?

Sometimes I wonder what it would be like
To have two friends like them at a time
Like That.

Henry H. Wiesbauer

Chaplain, State Hospital, Westboro, Mass.

Easter Morn

Into the tomb they took Him, sad of heart,
And rolled the stone, then turned aside, apart,
To mourn each one the unfulfilled fair dream
To which their dead hopes could no life
impart.

Back to the tomb they went at break of day.
The stone that sealed the tomb was rolled
away!

Frightened, they looked, and heard the
words of joy,

"Fear not; for He is risen. Go your way."

"Tell the disciples." From the tomb they
came.

Renewed in hope, with eyes alight, they bare
Christ risen in their hearts, alive, not dead—
And, lo, He has been with them everywhere!

—Author unknown

Catholics Join World Council In Faith and Order Study

★ World Council of Churches and Roman Catholic theologians met for six days in Geneva to study and discuss reports which will be presented at the fourth world conference on faith and order to be held in Montreal, July 12-26.

Catholic comments prepared on the basis of the discussions will be incorporated in a document, which also will include comments from other sources, to be made available at Montreal.

Official Catholic observers will also be present at the WCC-sponsored meeting. They will be named at a later date by the Vatican secretariat for promoting Christian unity.

This will mark the first time that official Catholic observers have been present at a worldwide faith and order conference, although they did attend the 1961 WCC assembly in New Delhi.

The conference was held under the joint auspices of the

WCC's faith and order department and the Catholic conference for ecumenical questions, an organization founded 12 years ago by Msgr. Jan Willebrands to serve as a focal point for Catholics interested in the ecumenical movement. Msgr. Willebrands is now secretary of the secretariat for promoting Christian unity.

The conference participants discussed four reports which were prepared by commissions appointed at the last faith and order conference in Lund, Sweden, in 1952. The reports dealt with Christ and the church, tradition and traditions, worship, and institutionalism.

Precedent for securing Catholic comments on reports to be presented to World Council meetings was established before the WCC assembly held in Evanston, Ill., in 1954. The Catholic conference for ecumenical questions submitted comments on the theme "Jesus Christ — The Hope of the

World," and the report of these comments was made available at Evanston.

The meeting here of Catholic and Protestant theologians was chaired by Anglican Bishop Oliver S. Tomkins of Bristol, England, chairman of the working committee of the department of faith and order, and Father Jerome Hamer, O. P., head of the Convento Santa Sabina, a Dominican House in Rome. Father Hamer was one of the Catholic observers at the World Council's central committee meeting last July in Paris.

Other Catholic participants included Msgr. Willebrands and Roman Catholic Bishop Emilio Guano of Livorno, Italy.

ENCYCLICAL WILL URGE PEACE

★ The forthcoming encyclical of Pope John will be entitled "Pacem in Terris" — Peace on Earth.

Vatican radio revealed that the opening words of the encyclical, following the old tradition, will provide its title.

The opening words of the Pope's encyclical on social prob-

Another Witness Leaflet Holy Matrimony

By HUGH McCANDLESS

Rector of the Church of the Epiphany, New York

All Leaflets Are 25¢ Each — Ten For \$2

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Tunkhannock, Pa.

The Church In Town & Country

By NORMAN L. FOOTE

About The Holy Communion

By MASSEY H. SHEPHERD

The Prayer Book

It's History and Purpose

By IRVING P. JOHNSON

lems — “Mater et Magistra” (Mother and Teacher) — provided one of the most famous titles in papal history. “Mater et Magistra” went into the language as a key phrase in the field of social action.

Rome radio said it was expected that the encyclical will be published before Easter and “will deal with world peace.”

Pope John continued his Lenten visits to Rome’s churches on Sunday. This time he visited the church of San Basilio, where he took part in the services.

He told thousands of the faithful that he was aware that many people in the world considered his optimism on the future of mankind “excessive,” but that it was derived from Christ’s teaching.

“Our Lord Jesus Christ,” he said, “was a positive thinker and I base myself on his teaching.”

Great crowds cheered the Pope along the route from the Vatican to the church and he made a number of unscheduled stops for brief talks.

Outside Rome’s Verano Cemetery, he asked the huge crowd to say a prayer for his parents.

At the church of San Basilio, the pontiff said jokingly that crowds welcome him with enthusiasm because they knew he does not concern himself with politics and has “no axe to grind.”

BOXING CONDEMNED BY BISHOP LORD

★ Methodist Bishop John Wesley Lord of Washington, D.C., issued a statement condemning the recent beating and later death of a professional boxer as a violation of the “moral conscience of the American people.”

Referring to the “senseless battering to death” of world feather-weight champion Davey Moore in Los Angeles, Cal.,

Bishop Lord stressed that “the time has come to put an end to this immoral and sadistic form of entertainment.”

“Surely this is a high price to pay for ‘recreation,’” he said, “and it is time an enlightened citizenry demanded the end of this brutal ‘sport’ with its close relation to the underworld.”

The bishop asserted that for “the few fighters who do survive the years of battering, the future holds only disillusionment and physical impairment.”

MARGINAL CHARITY WON'T WORK

★ The problem of world hunger will not be solved by “marginal charity,” but only through the will and determination of developed and developing countries, Leslie E. Cooke, director of the World Council of Churches’ division of inter-

church aid, refugee and world service, declared in Geneva.

Meanwhile, he warned, Communists are exploiting discontent among underprivileged masses of people to whom communism seems the only effective means of social protest.

Cooke spoke at an ecumenical service held in St. Pieter Cathedral in connection with the world freedom from hunger week sponsored by the United Nations food and agriculture organization.

BISHOP POWELL WILL BE CONSECRATOR

★ Bishop Powell of Maryland will be consecrator when the Rev. Cedric E. Mills becomes the first bishop of the Virgin Islands. The service will be at St. James, Baltimore, April 19th.

THE FOUNDATION FOR EPISCOPAL COLLEGES, INC.,

announces eight services in tribute to the ideal of Christian liberal education in America. Each is sponsored by one of the eight colleges associated with The Episcopal Church. All will be at 11:00 A.M., Sunday, April 28, National Christian College Day. Church men and women in the areas of these services are cordially invited to attend.

WASHINGTON, D. C. — The National Cathedral

Hobart's President Hirshson will preach

NEW YORK, N. Y. — Trinity Church

Trinity's President Jacobs will preach

CLEVELAND, OHIO — Trinity Cathedral

Kenyon's President Lund will preach

CHICAGO, ILL. — Cathedral of St. James

Shimer's President Mullin will preach

ATLANTA, GEORGIA — St. Luke's Church

Sewanee's President McCrady will preach

BOSTON, MASS. — St. Paul's Cathedral

Bard's President Kline will preach

GROSSE POINT FARMS, MICH. — Christ Church

St. Augustine's President Boyer will preach

PHILADELPHIA, PA. — Calvary (N. 41st St.)

St. Paul's President McClenney will preach

PEOPLE

CLERGY CHANGES: —

ROBERT M. BAUR, formerly vicar of Holy Apostles, Penn Wynne, Pa., is now rector of St. Stephen's, McKeesport, Pa.

JAMES R. DAUGHTRY, formerly assistant at St. Philip's, Coral Gables, Fla., is now on the staff of St. Michael and All Angels, Tucson, Ariz.

JOHN S. McDUFFIE, formerly rector of St. Mary's, Blowing Rock, N. C., is now chaplain to Episcopal students at the University of Arizona.

DONALD TERRY, formerly rector of St. John's, Cambridge, Ohio, is now associate rector of St. Mark's, Columbus, Ohio, in charge of education and youth work.

F. RANDALL WILLIAMS, formerly chaplain of Toledo Hospital, is now chaplain at Children's Hospital, Cincinnati.

H. WILEY RALPH, formerly rector of All Saints, Portsmouth, Ohio, becomes rector of the Ascension, Cincinnati, May 1.

WILLIAM A. LARSON, formerly assistant at Christ Church, Cincinnati, is now rector of Christ Church Cody, Wyo.

RALPH F. WAGNER, formerly rector of the Advent, Jeannette, Pa., is now an army chaplain.

GERALD W. McALLISTER, formerly vicar of St. Francis, Victoria, Texas, is now canon of the diocese of West Texas to work in the fields of missionary strategy and expansion, stewardship and laymen's work.

GEORGE N. TAYLOR, formerly associate rector of St. Paul's, San Antonio, Texas, is now rector of St. Helena's, Boerne, Texas.

ROBERT H. BONNER, formerly vicar of All Saints, Pleasanton, Texas, is now vicar of St. Francis, Victoria, Texas.

PETER M. PETERSON, formerly vicar of the House of Prayer, Philadelphia, is now curate at St. Thomas, West Philadelphia.

NORMAN J. FAREMELLI, formerly curate at St. Paul's, Westfield, N. J., is now rector of St. Martin's, Oak Lane, Pa.

JESSE F. ANDERSON, formerly curate of the Advocate, Philadelphia, is now vicar of the House of Prayer, Philadelphia.

NORMAN B. GODFREY, formerly vicar of St. Andrew's, Dallas, Texas, is now curate at St. Paul's, Mobile, Ala.

COULD YOU WEAR IT?



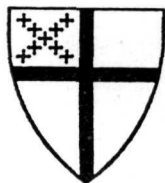
Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

But some decide the collar won't fit before they've really examined the life of the man who wears it. They say they haven't seen the "light flash" or heard the "voices whisper." Neither have most young men in seminary!

Because the call to the ministry is much like the call to any other profession, it doesn't always bowl you over. Usually it grows on you until you suddenly realize you couldn't be happy doing anything else.

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- BACKFIRE -

Randolph R. Claiborne

Bishop of Atlanta

I have read with interest your article in the issue of March 28th relative to my relation to the Lovett School, the King application to that School, etc.

I appreciate your fair coverage of my position in the whole affair, especially since so many have attempted to blame me for a situation of which I had no knowledge and for lack of direction of a school where I have no control.

However, there was one quotation from Mrs. King which should not go uncorrected, if this was her actual statement: "We tried to get the Atlanta bishop to make a statement on racial policy then, but he refused."

Although there are several Methodist bishops and one Roman bishop in Atlanta, I assume that I was "the Atlanta bishop" to whom Mrs. King referred, since none other was mentioned either in her printed statement or the news article.

For the record, I wish it known that at no time have I ever heard of anything to which Mrs. King refers, that I have never met Mrs. King or

heard from her or anybody else relative to her attempts "to enroll her daughter Yolanda in a private school two years ago," nor have I any knowledge of Mrs. King's or anyone else's trying "to get the Atlanta bishop to make a statement on racial policy."

Over the past ten years both the diocese of Atlanta in council and I, personally, have made many very positive statements on the church's position in regard to the immorality of segregation on the basis of race. Perhaps Mrs. King, if she was referring to the Episcopal bishop of Atlanta, has not been informed of the position of our church and of myself, and of the many statements by me which have been carried in the national as well as the local press consistently over the past ten years. She seems to be as uninformed about this as she is about the reported efforts "to get the Atlanta bishop to make a statement."

I can assure you that no

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policy of segregation has been adopted by the trustees of the Lovett School and that I can only hope my influence and that of the Episcopal Church will be felt increasingly in the Lovett School.

Alice S. Woodhull

Churchwoman of Buffalo, N. Y.

Some understanding of why foreign aid must continue to be given, even where it is not appreciated, and why it should not be called "buying friends," can be gained from a recent report

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on Dr. Albert Schweitzer in the "Bunte Munchener-Frankfurter Illustrierte, which sent a reporter to Gabon to make a thorough investigation. He found that, deep in the interior, where Schweitzer's hospital has for 50 years brought their only hope and help to the primitives, his name is universally known and loved as "le grand docteur" by those who possess scarcely more than a loin-cloth and a bunch of bananas. They do not know the names of their new ministers; and scarcely know that they have a new government, nor even what a government is. But Schweitzer is an object of reverence, who has taught them a new way of life, as they, with their families, spend 6 to 18 months recovering from their one to five frightful diseases, against which they have no defense by themselves.

Yet upstart "new Africa," in the coastal cities, where all the civilization exists, hurls at him bitter attacks as the "secret president," who treats them like children and operates a patriarchal "labor camp." He makes them (who are unaccustomed to working at all) pay in services for care which they think should be "free," because the French government has recently built free hospitals.

Even since the take-over by the independent Republic of Gabon, the salaries of hospital personnel have come from Paris. Without white aid, there would be no medical care at all. There is only one qualified black physician. Yet they yell imprecations at the whites who have been "guilty against them," and order them out.

Like children demanding adult responsibilities and privileges, they want full recognition, still preferring to eat, sleep, and gossip, while beating

their wives who do all the work. Yet we cannot neglect them.

Schweitzer ignores abuse and keeps placidly on.

Alfred Goss

Layman of San Mateo, Calif.

Some years ago a well known Methodist minister wrote an article in which he gave the special qualities that he thought each denomination might contribute to the "One Great Church". For the Episcopal Church he offered pride. This rather offended me at the time. Pride is not a Christian virtue, and even if it were, what have we as a church in the way of achievement to take pride? As an organization, we do nothing well.

Yet, I do feel this pride in our church. I have thought much about this, and I think this pride springs from one unique quality in the Episcopal Church. It leaves people with freedom of mind. The Roman Church has a hierarchy that keeps the conscience of its people. Most Protestant churches are movements with a particular emphasis and discipline. Within this discipline, the leaders are able to speak with authority and lead the people in particular directions.

We are not like that. From bishops to lay people we follow our own consciences and make up our own minds. I think that for this reason the spirit works wonderfully among us at times. People who believe what they are instructed to believe are apt to lack inspiration and their faith be only in men. Whereas, an inspired preacher who seeks to inspire rather than to instruct may find an open door to the hearts of people. Thus, many great movements that have had a profound effect on the world have had their source in the hearts of Episcopalians.

Our church moves slowly in a confused babble of voices urging us to go this way and that. Yet over a time, that may be an agonizing time for those with impatient zeal, great steps forward are taken.

We live in an age that has peered deeply into the secrets of nature and is learning more and more about how things work. I believe our church has the mission of bringing about a better understanding of the why of things through the working of free minds that are not boxed in.

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